INTRODUCTION

Eretz Yisroel has the unique privilege of being the recipient of the Ribono Shel Olam’s brochos throughout the year. Its agricultural industry continues to grow and flourish. Some consumer products imported from Eretz Yisroel, such as Jaffa oranges and grapefruits, are very well known to the American marketplace while other products including clementines, carrots, red peppers, jams, jellies, tomatoes, olives, and pickled products are not as familiar. Finally, there are a host of industrial products like orange oil, lemon oil and parsley that provide a steady supply of raw materials.

Besides all the general consumer kashrus concerns regarding ingredients, processing and certification, there are additional kashrus requirements that apply to foods grown and produced in Eretz Yisroel. For instance, one must be sure that terumos and ma'asros have been properly separated before consumption. Furthermore, one needs to ensure that the fruits do not come from trees that violate the conditions for orla, neta revai or shmitta. These are some of the fundamental and critical mitzvos hatluyos ba’aretz.1

WHAT HAS TO BE SEPARATED?

The tithes that are separated during the six year cycle prior to shmitta include Terumos, Ma’asros and Terumas Ma’aser. Terumos (literally, gifts) and ma’asros (literally, tithings or tenths) are designated gift portions of grains, fruits and vegetables grown and produced in Eretz Yisroel. Teruma and Terumas Ma’aser had to be given to the Kohanim, and ma’aser to the Levi’im. Ma’aser Sheini had to be brought to Yeushalayim for consumption, and Ma’aser Oni was given to the poor.

The specifics of each tith follow:

• Teruma Gedola - the portion given to the Kohanim. Due to the sanctified nature of terumos, the Kohanim could eat teruma only in a state of tahara (purity). Since today Kohanim are in a state

1 The special mitzvos of Eretz Yisroel that our chachamim (sages) have instituted and implemented in our days.
of tumah, teruma remains uneaten and is to be discarded properly by wrapping the food in plastic before throwing it away. According to Torah law, one fulfills his teruma obligation with even a small amount of food separation. Our chachamim determined that one who separated 1/30 (or 2%) to the Kohen fulfilled his teruma obligation.2

• Ma’aser Rishon - the first tenth that was separated and given to the Levi'im. Since Ma’aser Rishon does not carry the same sanctity as teruma, it could be eaten by everyone. Even though there is some uncertainty regarding the bona fide lineage of Levi'im, we are still obligated to verbally separate the ma’aser. If ma’aser was never separated, then this food has a status of tevel, unseparated produce, which is forbidden to be eaten. Once separated, a Yisroel may eat this ma’aser if the Levi gives it to him.

• Terumos Ma’aser - This is from the separated Ma’aser Rishon donation; the Levi was obligated to donate 1/10 of the gross ma’aser to the Kohen. This gift, referred to as Terumos Ma’aser, has the same degree of kedusha (sanctity) as teruma. Mid’oraisa, according to Torah law, we have been given the exact amount to donate, which is 1/10 of the ma’aser or approximately 1% of the total product. If Terumos Ma’aser was not separated, then the Ma’aser Rishon is considered tevel and would be forbidden for consumption.

These two tithes were separated and alternated throughout the six year Sabbatical cycle:

• Ma’aser Shaini - the second tenth separated on produce harvested in the 1st, 2nd, 4th, and 5th years of the shmitta cycle. This portion was brought to Yerushalayim to be eaten. If the owner of the Ma’aser Shaini lived too far from Yerushalayim to carry the actual produce, he was permitted to transfer the kedusha of the Ma’aser Shaini onto money. This money was brought either by himself or other Jewish pilgrims to Yerushalayim to purchase food and drink during their stay. Since we have a halachic provision permitting the transfer of kedushas Ma’aser Shaini onto coins, we follow the same procedures today by transferring the sanctity of Ma’aser Shaini onto coins. Once the Ma’aser Shaini is transferred, the food is permitted to be eaten, and the coin is discarded.

• Ma’aser Oni - This was substituted for the Ma’aser Shaini separation in the 3rd and 6th years and was given to the poor. Today, that separation is still donated to them if one is certain that Ma’aser Oni had never been separated.

If one is in doubt, one is nevertheless obligated to separate this ma’aser but need not give it to the poor.

WHAT ARE ORLA AND NETA REVAI?

Any fruit that grew during the first three years of a tree’s growth, or during the first three years after a tree is replanted, is known as orla and may not be eaten or used for any other purpose (assurim b’chutz la’aretz). Fruits borne the year after orla also have a special status and had to be eaten only in Yerushalayim, unless they were redeemed. These four years’ fruits are known halachically as Neta Rava.

These restrictions are still maintained today. Detailed maps of thousands of Israeli orchards are kept, and the trees monitored, in order to avoid orla and neta reavei fruits from being consumed in error. Orla is also applicable chutz la’aretz; however, halacha dictates that one must know definitively whether the fruit grown outside of Eretz Yisroel is orla. If one is in doubt, the fruit is permitted.3 The procedure governing the transfer of neta reavei onto coins is similar to that of Ma’aser Shaini.

To summarize, today the pertinent hafrashos (separation amounts) are as follows:

• Teruma Gedola - a small amount, respectfully discarded by wrapping it in plastic.

• Ma’aser Rishon - 1/10 of the total after teruma has been given; it is verbally stipulated by noting its physical placement (e.g., north, south), and not actually separated.

• Terumos Ma’aser - 1/10 of the ma’aser (i.e., 1% of the total products to be separated), discarded in the same manner as Teruma Gedola.

• Ma’aser Shaini - 1/10 of the remaining product (given in the 1st, 2nd, 4th and 5th years of the cycle); its kedusha can be transferred onto a coin, which should be specifically set aside for the transfer of Ma’aser Shaini. The separated portion of food needs to be at least a peruta’s worth (about ten cents) of food for the transfer to be valid. If it is not, halachic guidance is required. (See below for more information.)

• Ma’aser Oni - 1/10 of the remaining product (given in the 3rd and 6th years of the cycle) when Ma’aser Shaini is not given.

FREQUENTLY ASKED QUESTIONS

Is there a way to separate Ma’aser Shaini if the portion of food that is separated is worth less than a peruta?

Yes. This separation can be accomplished if the person is in possession of or has permission to use a peruta chamura. A peruta chamura is a coin that is vested with the power of accepting additional Ma’aser Shaini separations on products.

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2 The chachamim implemented a sliding scale to guide people in determining the proper amount that they should separate. A more generous individual was guided to give 1/60; a more frugal person could fulfill his obligation by giving only 1/90. The average person was advised to give 1/50. Mid’oraisa, the principle ‘chita acha potev al nefesh’ applies i.e., any amount fulfills one’s teruma gedola obligation, even a kernel of barley.

3 See 3a in Orach Hayim and the original halachic guidance. The seif in the halacha on orla is that one must know definitively whether the fruit grown outside of Eretz Yisroel is orla. If one is in doubt, the fruit is permitted.
TERUMOS and MA’ASROS

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worth less than a peruta. Halacha states that a peruta is worth the value of pure silver, which is the size of half of a kernel of barley. Rabbi Moshe Feinstein, 21, ruled that to be considered a peruta the coin must have purchasing power. The smallest coin that fulfills this requirement is a dime.

To invest a coin with the power of peruta chamura, one must take a regular coin and an item of produce (e.g., an almond) or produce (e.g., a candy bar, baked goods, prepared foods) or produce (e.g., grapes, olives, or one of the five types of grain (barley, rye, wheat, oat, or spelt) from which one is certain that Ma’aser Shaini has never been separated. Once the first separation is completed, the coin is vested with the power of accepting additional separations up to the amount of the coin’s value.

For what products could the peruta chamura be used when separating ma’asros?

It could be used for either finished products (e.g., candy bars, baked goods, prepared foods) or produce (e.g., an almond) which contain ma’asros but are worth less than a peruta.

How many times can a coin containing the peruta chamura be used?

One must realize that the peruta chamura’s value fluctuates with the price of silver. These days, the price of silver is very depressed so that the value of a peruta is worth less than a nickel. If, for example, you made a peruta chamura with a dollar coin, you could use that coin for nine additional hafrashos (separations), as follows: The dime would be vested with the kedusha of the peruta chamura and could then be used for nine additional hafrashos until the entire value of the dollar has been used.

What can be done once the peruta chamura coin is filled?

If a dime was used, it should be respectfully discarded as noted above. If a dollar coin was used, it can be preserved for future hafrashos by transferring 9/10 of its value to a dime.

The procedure to preserve the peruta chamura for future use is as follows: The owner of the dollar coin containing the peruta chamura places it next to a dime and then verbally transfers the kedusha of the nine additional separations from the dollar to the dime. Very important: When making the transfer, the owner states that the peruta chamura is not being transferred and that only the nine additional hafrashos are being transferred to the dime. The dime is then discarded in the trash and the peruta chamura can be reused for another nine hafrashos. This process can be repeated each time the coin is filled.

In a multi-ingredient product (e.g., a candy bar), how many separations are transferred onto the peruta?

One for each ingredient of the candy bar. All hafrashos can be done at the same time. Note: If the product bears a reliable hechsher, you can be assured that terumos and ma’asros have already been separated. If it doesn’t, then other kashrus concerns aside from terumos and ma’asros may need to be considered.

Who is permitted to take terumos and ma’asros?

Terumos and ma’asros can only be taken by a Yehudi above the age of Bar/Bas Mitzvah.

Can terumos and ma’asros be taken on Shabbos or Yom Tov?

No.

PROCEDURE FOR SEPARATING TERUMOS AND MA’ASROS

The procedure is as follows:

1. This document should be posted in a conspicuous place.

2. The coin (a dime or more) that you are using for the separation must be in front of you (for the Ma’aser Shaini).

3. Break or cut off more than 1/100 (i.e., > 1%) of the food and set it aside from the rest (for teruma and Terumos Ma’aser).

4. Recite the following (either in Hebrew or English):

Yoser m’echad meme’ah she’yaish kaan harney hu teruma gedola b’tzad tzefono.* Oso echad meme’ah she’yaish kaan ve’drom tish’a chalakim k’moso b’tzad tzefono shel hapaïros* harei hu ma’aser rishon. Oso echad meme’ah she’asissiy ma’aser rishon osuy terumas ma’aser,* uma’aser shaini b’dromo,* a’mchulal hu v’chumsho al peruta b’matbai’ah sh’yichiditi l’chilul ma’aser shaini v’revai’. V’im tizorich ma’aser oni y’hei ma’aser oni b’dromo. Im hu revai’i y’hei mechulal hu v’chumsho al peruta b’matbai’ah sh’yichiditi l’chilul ma’aser shaini v’revai’i.

* If there is a food of more than one type that requires separation, one must additionally recite “kol min al mino.”

English equivalent: Whatever is MORE than one hundredth of this food will be teruma on the north side of the piece which I have set aside.* The one hundredth, which is left in the piece I have set aside, plus nine other pieces the same size on the north side of the food4 will be Ma’aser Rishon. That same one hundredth in the piece I set aside which I have made ma’asrer

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4 Refer to Note 2 above for a full discussion of this point.
Leadership in Kashrus Education

As the name suggests, glaze is a coating application that ensures that the bright candy color does not fade. The FDA (Food & Drug Administration) classifies confectioner’s glaze as a GRAS (Generally Recognized As Safe) ingredient. But how does halacha view confectioner’s glaze?

The shaila was posed to the posek hador, HaRav Moshe Feinstein, zt”l, in 5725 (1965) and again twenty years later in 5745 (1985) to another of the gedolei halakha, the Minchas Yitzchak, zt”l (head of the Eida Hachareidis). Both shailos were presented explaining the process in exactly the same way, targeting the same points for their adjudication.

Both R’ Moshe, zt”l, and Dayan Weiss, zt”l, cited exactly the same reasons for permitting confectioner’s glaze. R’ Moshe equated the resin exuded by the lac bug with bee honey and felt that halacha permitted this type of secretion. Furthermore, unlike honey, which is very tasty, once the resin hardens it no longer retains any food-like properties; it is used only to preserve the color integrity of a product, and the starter material is halachically no different than honey. As pointed out by Rav Moshe Heinemann, shlit”a, Rabbinic Administrator of STAR-K, it is approved by the FDA as a ‘GRAS’ product. However, Rav Heinemann, shlit”a, points out that this is the basis of the heter of R’ Moshe, zt”l. It is the policy of STAR-K to follow R’ Moshe’s psak of permitting the use of confectioner’s glaze. The Minchas Yitzchak, zt”l, while agreeing with all of R’ Moshe’s reasoning, acknowledged the permissibility of its use only in theory due to his lack of firsthand knowledge of the confectioner’s glaze process.

To sum up the reasons for their psak: (1) The lac bug expels the sap without additional processing (similar to honey, unlike royal jelly, which is considered to be non-kosher). The resin becomes usable only after processing. The lac bug simply acts as a conduit between the sap and the stick resin. (2) The shellac hardens on the tree and has no nutritional value. (3) The shellac has no taste or color. (4) During the process of transforming the stick resin into confectioner’s glaze, the resin is mixed with an alcohol-to-resin ratio of 4:1 and is, thereby, nullified (batel). (5) Refined confectioner’s glaze is used as a protective coating and not for color (cha’azusa) or taste (taam).

Ironically, vegans are ‘machmir’ and view confectioner’s glaze in the same light as they do all insect byproducts as non-vegan, and thus not ‘permissible’ for use by their adherents. Instead, they have found a corn-based glaze alternative called zein that is insect-free, certified kosher and pareve. Go figure!

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Q: Do potato chips need to be bishul Yisroel (cooked by a Jew)?

A: The Shulchan Aruch states that there is a rabbinic obligation that food be cooked through bishul Yisroel if both of the following conditions are met: (i) The food is generally not eaten raw, and (ii) The cooked food is something that would be served at a shulchan melochim – a king's table. Since we are no longer ruled by royalty, we cannot observe what is served at a king's table. The modern-day equivalent to a king's meal is an elegant meal, such as that served at a wedding. This second condition is met whether the food is served at a shulchan melochim as part of the main course or as the dessert. In either case, if the food is generally not eaten raw it needs to be bishul Yisroel.

The Aruch Hashulchan proposes that potatoes are peasant food and are not served at a shulchan melochim. However, this no longer seems to be the case as potatoes are served as a side dish at weddings. For this reason, the consensus of Poskim is that potatoes are served at a shulchan melochim and need to be bishul Yisroel. Rav Moshe Feinstein, 2t/l, therefore writes that there is no clear heter for eating potato chips which are not bishul Yisroel. He adds that those who are lenient are relying upon the opinion that food produced in a commercial factory does not need to be bishul Yisroel. He concludes by saying that one does not need to rebuke them for relying on this heter. It seems clear that Rav Moshe feels, lechatichla, that potato chips should be bishul Yisroel. Furthermore, the possible room for leniency that Rav Moshe suggests is debatable. The Chazon Ish emphatically denied that there is any distinction between cooking in a residential or commercial setting regarding the need for bishul Yisroel. STAR-K policy is not to rely on this heter at all. Why then does STAR-K certify potato chips which are not bishul Yisroel?

In order to answer this, we have to ask ourselves the following question: What is the halacha when a particular food is served on a shulchan melochim when prepared in one manner but not when it is prepared in a different manner? The humble potato is an excellent example. As stated above, potatoes are served at a shulchan melochim when they are prepared as a side dish to the main course of the meal and need to be bishul Yisroel. However, potato chips are prepared in a different manner and are generally not eaten at a meal, either as a side dish or as a dessert. Rather, potato chips are generally eaten as a snack in between meals and are, therefore, not served at a shulchan melochim. The question now presents itself: Do we say that if one form of cooked potato needs to be bishul Yisroel then all forms of cooked potato need to be bishul Yisroel? Or do we say that, although one form of cooked potato needs to be bishul Yisroel, other forms of cooked potato do not necessarily need to be bishul Yisroel? The first approach would necessitate that potato chips be bishul Yisroel, whereas the second approach would not.

Although the earlier Poskim do not discuss potato chips, they do talk about a similar case. A bread-like product can be made from rice flour, and the Rosh states that this product does not need to be bishul Yisroel if it is not served at a shulchan melochim. The Beis Yosef points out that the implication of the Rosh is that there are circumstances where this food is served at a shulchan melochim and would need to be bishul Yisroel. The Rama in his hagahos on Shulchan Aruch quotes the Rosh, and says that bread made from rice flour does not need to be bishul Yisroel if it is not served at a shulchan melochim. As the Beis Yosef has pointed out, this implies that the product does need to be bishul Yisroel if it is prepared in such a way as to be served at a shulchan melochim. It seems clear that both the Beis Yosef and Rama hold that there can be food which needs to be bishul Yisroel when prepared in one way but not when it is prepared in a different way. However, the sefer Issur VeHeter HaAruch understands the Rosh differently and paskens that bread made from rice flour always needs to be bishul Yisroel because other rice products are served at a shulchan melochim. The Rema in his sefer Toras HaChatos takes issue with this and says that food served at a shulchan melochim when prepared one way does not necessarily need to be bishul Yisroel when prepared in a different way. As we have seen, this is consistent with the Rema's opinion in his hagahos on Shulchan Aruch. The commentaries on Shulchan Aruch do not question the Rema, indicating that they agree with his point of view. It should follow that although potatoes need to be bishul Yisroel when prepared as a side dish, potato chips should not need to be bishul Yisroel.

As such, it seems difficult to understand why Rav Moshe Feinstein says that potato chips need to be bishul Yisroel. Rav Yisroel Belsky, 2t/l, points out that unlike the majority of Rav Moshe's teshuvos which provide lengthy explanations and detailed reasoning behind his decisions, the teshuva about potato chips is just a few lines long. Furthermore, Rabbi Belsky adds that even the person who proposed the question to Rav Moshe no longer

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...remembers exactly what food item they were discussing. It seems that Rav Belsky is entertaining the possibility that the discussion was actually about French fries or some similar product, rather than potato chips as we know them. It should be noted that in England, French fries are called chips.

Rabbi Belsky is also skeptical of the rumor that Rav Yaakov Kaminetsky, zt”l, held that potato chips need to be bishul Yisroel. He says that if there is any truth to this rumor, it must be that Rav Yaakov was provided with incorrect information about potato chips. However, the sefer Emes LeYaakov accepts that Rav Yaakov held this way

Yaakov points out that food which is only one third or one half cooked is not fully analogous to the issue of bishul akum. When fully cooked, the laws of bishul Yisroel apply even when the food is not prepared in that manner. Therefore, STAR-K and other national kashrus agencies do not require potato chips to be bishul Yisroel. Potato chips and potatoes that are served as a side dish are prepared in completely different ways. Although potatoes served as a side dish need to be bishul Yisroel, there is no reason to believe that potato chips also need to be bishul Yisroel.

Furthermore, Rav Yaakov’s assumption that food which is one third or one half cooked is not served at a shulchan melochim is not clear. In fact, the Tiferes LeMoshe explicitly states that food which is one third or one half cooked is considered to be bishul akum only if it is fit to be served at a shulchan melochim. Rav Heinemann, shlit’a, follows the position of the Tiferes LeMoshe and paskens that the laws of bishul Yisroel apply to partially cooked food only when it is fit to be served at a shulchan melochim. However, potato chips which are not served at a shulchan melochim do not need to be bishul Yisroel.

There are contemporary Poskim who feel that potato chips need to be bishul Yisroel. However, as discussed, there is ample reason to pasken that potato chips do not need to be bishul Yisroel. Therefore, STAR-K and other national kashrus agencies do not require potato chips to be bishul Yisroel.

CONTINUED FROM PAGE 5
CONSUMER PRODUCTS

(only when bearing Star-K symbol)

ACORSA USA, INC.
Fort Lee, NJ
VEGETABLES (CANNED)

ALDI
ROASTED PEPPER DIVISION
Batavia, IL
VEGETABLES (CANNED)

ASSOCIATED WHOLESALERS GROCERS
Kansas City, KS
NUTS & SEEDS, COCONUT OILS

BAGEL LITES LLC
Long Island City, NY
BAGELS

BANGSUE CHIA MENG RICE MILL
THAILAND
RICE

BEL CANTO
Brent, NY
TOMATO PRODUCTS; VEGETABLES (DRIED)

BIOPRUND
Sterling, VA
NUTRITIONAL COMPONENTS

CBI SPECIALTY COFFEE BY
FARMER BROS.
Portland, OR
COFFEE

CHOCOLATEWISE, INC.
Brooklyn, NY
CHOCOLATE PRODUCTS

COMPASS FOOD SALES
San Antonio, TX
CHOCOLATE PRODUCTS

CUCINA & AMORE
Richmond, CA
VEGETABLES (CANNED)

ENERVANA, LLC
Mountain Dale, NY
ORAL CARE

ENZYME PROCESS INT’L
Chandler, AZ
VITAMINS & NUTRITIONAL SUPPLEMENTS

EXFUZE, LLC
Palm Beach Gardens, FL
COFFEE

FLORA FINE FOODS
Chandler, AZ
VEGETABLES (CANNED)

FOOD COLORS

FRUIT (DRIED)

GOLDEN BRIDGE ENTERPRISES
Sun Valley, CA
NUTRITIONAL COMPONENTS

GRANACHIP TECHNOLOGIES
Brooklyn, NY
STAIRLIFT (SABBATH COMPLIANT)

H.E. BUTT COMPANY
San Antonio, TX
RICE

KOSHER MART FOODS
Cherry Hill, NJ
MEAT/POULTRY PACKING

KRINOS FOODS, LLC
Long Island City, NY
OLIVES, CAPERS

MARSIA FOODS INC.
CANADA
FRUIT (DRIED)

MIKE SHAMI LTD.
ISRAEL
HONEY

RHEE BROS., INC.
Hanover, MO
SESAME OIL

SEYREK TARIM
Turkey
FRUIT (DRIED)

SNOW CAP BAKING
CANADA
FRUIT (DRIED)

SOURCE ONE INT’L, LLC
Bridgewater, NJ
FRUIT (CANNED)

SPARTAN NASH & AFFILIATES
Byron Center, MI
TORTILLAS/TACOS

SUBWAY – WORLD HEADQUARTERS
Mifflord, CT
OLIVES

SUNFOOD SUPERFOODS
EL CAJON, CA
COCONUT PRODUCTS

TASTE USA, INC.
Brooklyn, NY
K-CUPS - COFFEE/TEA/CIDER

TRADER JOE’S, INC.
Moneva, CA
FRUIT (DRIED)

TOM AND OLILLIE FOOD CORP.
West New York, NJ
TOMATO PRODUCTS; VEGETABLES (CANNED)

WALMART STORES, INC.
Bentonville, AR
COCONUT OILS

WINCO FOODS
Boise, ID
VEGETABLES (CANNED)

WOODLAND FOODS, LLC
Waukegan, IL
TAMARIND PRODUCTS

XPRESSO DELIGHT
New York, NY
COFFEE BEANS

YONI’S FOOD LLC
Lake Hiawatha, NJ
PACKAGED CHALLAH & ROLLS

INTERNATIONAL/ INSTITUTIONAL PRODUCTS

(see letter of certification)

BETTY, INC.
Philadelphia, PA
FRUIT (CANNED)

BLASER SWISSLUBE AG
SWITZERLAND
LUBRICANTS

CATHAY INDUSTRIES ASIA PACIFIC
CHINA
FOOD COLORS

CHEMSTATION ALABAMA
Bessemer, AL
DETERGENTS & CLEANERS

COMPASS FOOD SALES
CANADA
FRUIT (DRIED)

CONAGRO
MOROCCO
PICKLED PRODUCTS

DALLAN JM ETERNAL INT’L CO.
CHINA
VITAMIN COMPONENTS

DIGNITY PRODUCTS & SERVICES
PHILIPPINES
OLIVE OILS; COCONUT PRODUCTS

FLAMINGO FOOD & BEVERAGES
Palm Beach Gardens, FL
FRUIT (CANNED)

GUANGDONG GOODSCEND PHARM
SCI & TECH CO.
CHINA
VITAMIN COMPONENTS

HANGZHOU BODA BIOLOGICAL
CHINA
NUTRITIONAL SUPPLEMENTS

HEBE THE GREATWALL LUYUAN
CHINA
NUTS & SEEDS

HULINORD PLUS
TUNISIA
OILS/Olive OILS

INNER MONGOLIA REJIVE
BIOTECH
CHINA
HERBAL POWDERS

ITALCO PTE LTD.
SINGAPORE
LUBRICANTS

KRINOS FOODS, LLC
Long Island City, NY
OLIVES, CAPERS

KRPA PAPER, A.S.
CZECH REPUBLIC
OLIVES; CAPERS

LUBRICANTS

OLIVES

SAVIECHE FRUIT (DRIED)

VITAL CHOICE FOODS
Bellingham, WA
CHOCOLATE PRODUCTS

MITSUI FOODS
Norwood, NJ
OLIVES

NEKUTLI S.A.
MEKORD
JAMS/PRESERVES; SPREADS

PETRON PLUS GLOBAL
Hutchinson, KS
OLIVE OILS

PORT ROYAL SALES
Woodbury, NY
FRUIT (CANNED); VEGETABLES (CANNED)

PYURE BRANDS
Naples, FL
SWEETENERS

SNOW CAP BAKING
CANADA
FRUIT (DRIED)

U.S. FOODS
Ramset, MT
VEGETABLES (CANNED)

ZEE COMPANY INC.
Chattanooga, TN
DETERGENTS & CLEANERS

ZHANJIANG FRUIT GARDEN FOOD
INDUSTRIAL CO.
CHINA
JUICE & JUICE CONCENTRATES

ESTABLISHMENTS

NY BRAT FACTORY, US OPEN
933 Amsterdam Avenue
New York, NY 10025
RESTAURANT/TAKE OUT (MEAT)

CORNELL UNIVERSITY DINING SERVICES
RESTAURANT/TAKE OUT (MEAT; DAIRY CHOLEV STAM)

• 104 WEST!
(UK & DAIRY CHOLEV STAM)
104 West Ave
Ithaca, NY 14850

• IT’S KOSHER (ONLY MEAT)
North Star Dining Hall
Apple Commons Bldg.
North Campus
Ithaca, NY 14850

NEW UNDER STAR-D

(only when bearing Star-D symbol)

The Star-D is a kashruth symbol of the National Council of Young Israel (NCYI). The Star-D, in its relationship with the NCYI, administers the kashruth of the Star-D. All Star-D products are dairy – cholov stam (non-cholov Temimah).

ALDI - ROASTED PEPPER DIVISION
Batavia, IL
VEGETABLES (CANNED)

BIOTHEK GMBH
GERMANY
BAKING MIXES, ORGANIC PRODUCTS

SAVE-A-LOT
Earth City, MO
ICE CREAM & NOVELTIES

VITAL CHOICE FOODS
Bellingham, WA
CHOCOLATE PRODUCTS
STAR-K Certification Kashrus Seminars Will Benefit Kehillos

Portland, OR and Richmond, VA, were just two of the locales from which participants traveled to attend STAR-K Kosher Certification’s back-to-back seminars in its Baltimore offices. The 13th Annual STAR-K Kashrus Training Program was held August 1-4, followed by the Food Service Kashrus Training Seminar, August 8-10. Both certificate programs featured a Q & A session with STAR-K Rabbinic Administrator HaRav Moshe Heinemann, shlita, a variety of lectures by STAR-K Kashrus Administrators, tours of STAR-K-certified establishments, and hands-on vegetable checking practicums. The first seminar included a live nikku"r demonstration on a calf.

Rabbi Yitzzy Mandel and Rabbi Simcha Snaid, kollel yungerkeit of Yeshiva Chofetz Chaim in Queens, NY, found the Kashrus Training Program invaluable in preparation for their imminent move to Louisville, KY, where they hope to rejuvenate Yiddishkeit for its Jewish population. “The more informed we are, the better we are able to give over the information,” mentioned Rabbi Snaid, the new rav of the Orthodox Congregation Anshei Sfard.

Rabbi Rephael Yehuda Frankel and Rabbi Dovid Norman—both of whom learn and answer shailos at the Bais Horaah of Lakewood—also participated. “People very often call Bais Horaah to ask kashrus questions,” explained Rabbi Frankel. “When it’s a bigger question you can always refer them to agencies, but I learned the basic knowledge of how things run, what’s a question and what’s not a question, and what things are more complicated to know how to guide people.”

Although Rabbi Ahron Kushner commutes 1000 miles/week from Cleveland Heights to Canton, OH, as the rav of Agudas Achim Congregation, he did not hesitate to put on the extra mileage to attend the Food Service Seminar. “In Shulchan Aruch, they don’t talk about deep fryers and steam kettles; you really have to be there to see it,” said Rabbi Kushner. “Kashrus is important, and STAR-K has a lot of policies that are dummy-proof.”

The STAR-K Food Service Seminar provided something which the Kashrus Training Program didn’t—a separate section for mashgichos. Among them was Ilene Paley of Richmond, VA, who has called STAR-K’s Kashrus Hotline with shailos three or four times a month—for the past 12 years—in her capacity as mashyicha of the local JCC and Kneseth Beth Israel.

“STAR-K’s mission has always been to help educate as many people about kashrus as possible,” noted Rabbi Sholom Tendler, Food Service Kashrus Training Seminar coordinator. “To be able to have a hand in enhancing kashrus in so many communities is something that is a privilege for us.”

“As we celebrate our ‘bar mitzvah’ year of seminars, we are deeply grateful to Hashem that we are able to serve the kosher world in this way,” remarked STAR-K Kashrus Administrator Rabbi Zvi Goldberg, coordinator of the Kashrus Training Program. “Our graduates occupy positions in kashrus or the rabbinate throughout the world. Many keep in touch with us for updates on kashrus or consultations with our staff. We are now working on our next 13 years, iy’H!”

Graphic:

Receive late breaking kashrus news and alerts in your email.
Send an email to alerts-subscribe@star-k.org or visit www.star-k.org/alerts.